tion of the Divine foresight, that the season of the birth of the young of certain animals should be adjusted to the season of the year, and to the period of the food most conducive to its well-being ; the preparation for the birth of the animal, and the preparation for the birth of its food, (say the larvae of insects,) dating from very different points of time."*

Every one acquainted with the elements of geology is aware that, in the past history of our earth, there must have been numberless such adaptations, in the plants and animals being suited to the particular era, with its temperature and moisture. Whewell has supplied us with an illustration, serving to connect heavenly with terrestrial phenomena, when he demonstrates that there is a connexion between the length of the year and the continued existence of the plants of the earth. The rising of the sap, the formation of the juices, the opening of the leaves and flowers, the ripening of the seed, and the drying and maturing of it for producing a new plant—these processes require a certain period, and no period would suit but the actual year of 365 clays—that is, the time which the earth takes to complete its revolution round the sun. We are thus led to discover a singular, and, we bclieve, divinely ordained, adaptation between two things which have no physical connexion—the seasons of the plants on the one hand, and the seasons of the earth in its orbit on the other.

These four classes of adjustment, compounded in all varieties of ways, furnish those innumerable traces of design which are so abundant in the works of God, and some few of which have been developed by writers on natural theology.† As the most wonder-

* Harris.

† There are certain philosophers who are ever talking of the laws of nature, as if they could accomplish all that we see in the earth and heavens without the necessity of calling in any divine skill to arrange them. We have sometimes thought that it might be an appropriate

punishment to deal with such persons as Jupiter did with those who complained to him of the way in which he regulated the weather. We would give the philosophers referred to a world of their own
with all the substances of nature and their properties labelled upon them and arranged according to human science much like the articles in a museum or an apothecary's shop. We would place the mineralogist over the metals, the anatomist over the animals, and the botanist over the vegetable substances; we would give the meteorologist charge of the atmosphere and rain, and we would furnish the astronomer with those nebulae out of which it is supposed that stars are formed as webs are fashioned out of fleeces of wool. Having called these philosopher!